



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

45, devotional books, and books on theology in general, and pp. 327-40, on biblical archæology, are almost entirely new matter. On the other hand, the section entitled "Outline of Natural Theology," contained in the old edition, pp. 144-8, has been omitted from the treatment of that subject. The work is characterized by a broad and just conception of the field and sources of theology, and its lists of literature on the various themes, though of course not complete, are judiciously made up. Alike for its exposition of the relations of the different departments of theological science to one another and for its bibliographical information, it is a most useful handbook for all students of theology.—ERNEST DEWITT BURTON.

An Ethical Movement. A Volume of Lectures. By W. L. Sheldon, Lecturer of the Ethical Society of St. Louis. (New York and London: The Macmillan Co., 1896, pp. xvi, 349, \$1.75.) This book reveals the workings of an earnest, grave, and essentially conservative mind. One feels that its author has made no changes from the accepted religious tradition lightly or light-heartedly. Though his emphasis is on ethics, which he believes to be possible without religious faith, he is throughout reverent toward religion; he speaks of the "sublime sacraments of the church," and his ultimate aim appears to be by throwing the stress on moral issues to be able "to restore the right hold for religion." Sometimes, indeed, ethics is made into a sort of religion of itself, and, in one place, he even says that it will be the "one surviving standpoint for the future religion and the future church;" but it is possible that this is an exaggeration—he confesses that to give ethics its true place in religion once more it "may be even necessary to give to this aspect an exaggerated degree of interest." Ordinarily, however, he uses "religion" in its commonly accepted sense—and the student of religious psychology and philosophy proper will find food for reflection in such chapters as "Being Religious—What it Means," and "How People of Many Minds Can Use the Word 'God.'" The author's treatment of marriage, government, property, and social ideals is cautious and conservative—some will say at points ultra-conservative; as to marriage he says, "I take my stand with the Roman Catholic church." A characteristic chapter is "The Difficulty for the Idealist in Taking Sides on Questions of the Day." Everywhere one feels the stress of a strong nature, conscientiously weighing its duty, hesitating to act in any new way till fully assured, but capable of powerful action when conviction is reached. Mr. Sheldon modestly speaks of his as only a

"personal statement," but his colleagues in what is called the "Ethical movement" will none the less welcome it, and be proud of this addition to their by no means extensive literature.—WILLIAM M. SALTER.

Christianity and Property. By Albert E. Waffle. (Philadelphia: Am. Baptist Publication Soc., 1897, pp. 106, cloth, 50c.) Twelve pages are given to quotations of passages in the New Testament relating to property. There is no attempt to give the Old-Testament view of wealth. The notions of Tolstoi are subjected to analysis, although that eccentric writer is not mentioned by name. The criticism of communistic interpretations of the teachings of Jesus is clear and convincing. Several practical problems of Christian duty are discussed in a sensible way under the heads acquisition, consecration, and distribution.—C. R. HENDERSON.

The China Mission Handbook. First Issue. Prepared by a committee. (Shanghai: American Presbyterian Mission Press, 1896, pp. 436, 2 parts.) This is a most interesting and useful book, not merely to students of missions, but also to students of religion. It opens with a series of brief articles upon such subjects as Confucianism, by Dr. Faber; Buddhism, by Drs. Richard, Edkins, and others; on Taoism, by Drs. Faber and Martin; Mohammedanism, the Secret Sects of China, etc. Some of these are, indeed, compilations from previous writings by the authors, but in these cases they are from books which are hardly accessible to western scholars. An exception must be made in the case of the extract from Dr. Washburn's article on Mohammedanism in the Parliament of Religions report. The second part of the book consists of a series of reports from the various missionary societies doing work in China. Several maps of districts in China, on which the mission stations are marked, conclude the volume. It is to be hoped that the publication of such a handbook will become a regular yearly affair.—G. S. GOODSPEED.

The Conservative Principle in Our Literature. By William R. Williams, D.D. (Philadelphia: Am. Baptist Publication Soc., 1897, pp. 91; paper, 25c.; cloth, 50c.) Filial piety has reproduced a paper, first published fifty years ago, from the graceful pen of one of the most distinguished writers of the Baptist denomination. The definition of literature includes "the whole literary intercourse of the people, whether that intercourse be oral or written." The author discusses